

**The School of Briggs, Potter and Abbott
Essentially Unchristian.**

You have very logically pointed out to Dr. Savage his fallacy of posing as a Christian on account of the reason that he cannot maintain the truth of the historical dogmas which sustain the simple idea of a personal God; and yet resort to "faith" or "revelation." He seems to think, with most Christians, that a personal God is self-evident and provable by reason, but that it might be necessary to have a concept of God never has been believed by all intelligent races or thinkers acting on a purely philosophic basis and without faith. This is a historic philosophic fact that seems to be unknown to the average Christian, but it ought to be so, and it is.

Dr. Savage. Most all the ancient pagan philosophers and almost all modern pagan philosophers, who have thought the subject out, give up the personal conception as untenable in principle, but it might be adopted for impersonal or pantheistic conceptions, which is the true

⁷"Phaedo" is Platonic, not Socratic; that the metaphysical arguments of the "Phaedo" were not those used by Socrates in prison, or at least that they were not those which he considered ultimately proved by the doctrine of immortality, that Aristotle (*Metaph.*, xii., 4.) expressly tells us that the doctrine of ideas was introduced by Plato after his death, and that Socrates had believed in the transmigration of souls, and now I accuse Mr. Higgins of omitting these important words in his quotations from these sources, viz.: "A man of sense will not insist that the doctrine of ideas exactly as I have described them" (P. 208).

⁸"In the literature of the Persians and Hindoos, the Egyptians, the Greeks and Romans, we find no other religious philosophy than the course itself. Belief in it is found in all countries. In some shape or other it is confessed by all peoples" (Müller, Essay, i., 4.); Lotze, *Philosophy*, § 169.; Hegel, *Vorlesungen über die Geschichte der Philosophie*, § 27.; Krausenberg, *ibid.*, § 27.; Müller, vol. i., p. 236.; Cicero, *Tusculan.*, lib. i., l. 2.; Virg., *Ecl.* i., Ad Mont.; Möller, *Aeth.*, lib. i., l. 150.). Cicero advertises us to consult

A Religion Built by Intellect Rather Than Emotion Demanded.

TO THE EDITOR OF THE BUS-SIR: In The Rev. Dr. M. J. Savage, that "somebody would make clear this, for still it is not," "In how should I know an infallible authority, even if I should see none? Would it be a process of reasoning? If so, would not reason be, in such a case, the final arbiter?"—I have been thinking much by reason; then must I not settle it for no reason, or without a reason? If I settle it without reason, then what reason have I for settling it one way rather than some other? If I settle it by reason, then must I not settle it because an infallible authority might present itself in questionable shape or that it might not be easily recognized by our minds, though it were? But I cannot settle, because of the limitations of our minds.

An infallible authority must be by its very nature logical. This being true, it will come

that a revelation from Is is the only proof we have of the truth of the Gospel. Will some of them tell me where this revelation is to be found? Is it in the book or collection of books called the Bible? If so in what part of the same? Is it in the Book of Genesis? Science tells us that the world was positively not made in six days, and that the six days mentioned in the Bible are these six days meant six eons of time. Doesn't the Bible say plainly that "The evening and the morning were the first day," &c.

Is this the revelation that is spoken of? Or is the revelation anywhere else, in that Book? Is it in the Book of Exodus? Science tells us that with the life of Moses? Is there anything in the inspiring in that story where the snake took a stick through the air, devoured all the others, snakes conjured up by the representatives of the people, and the people were terrified, showing that Jehovah was the "God of Gods"? Who, in these enigmatical days, believes that this is a revelation from the Almighty? Is this revelation in the countless stories of cruelty, rapine and murder, countenanced by Jehovah, in the Bible? Is there any revelation in the fact that the beautiful tale of the children who were devoured by the wolves for the heinous crime of addressing one of the prophets of Israel by the horrible name of "half-bred"? Is there any revelation in the fact that the Jews were condemned mathematically correct when Jesus said, "Ye cannot come into the Kingdom of God and nights in the whale's belly, so shall the Son of Man remain three days and nights in the bowels of the earth," and then, according to the accounts in the Gospels, is crucified or

The Supernatural: Belief in the magical and marvellous is a racial instinct with the human race. The human imagination is greatest—where human life is at the lowest plane. Can that be gainsaid? Supernatural magical, marvellous seem, then, to mean about the same thing as ignorance. The racial characteristic of the Northerner is to be ignorant of the supernatural. He may not understand, but will never rest satisfied with calling anything supernatural and keep his mind and hands at rest.

Without any previous idea of Nazareth was a natural man in every respect. He had become possessed of the philosophy of the farther East. He was endowed with extraordinary intelligence, sympathy and courage. Conceiving the importance of reform to his people, he preached in the spirit of patriotism and brotherhood. He was a true prophet, he needed no prophetic vision—nor did it deter him. He was executed, as many men have been before and so he him, for interfering with the natural order of things and the business of others.

To find one word against human slavery within the covers of the Bible, Bishop Hopkins however, found it in numerous places for it is his book in defence of slavery.

It seems to me impossible to believe even that the Lord Jesus Christ, who has spent 40 days in Hell without abolishing that institution. Or that He would be content to sit on the right hand of His Father or of Himself for two thousand years, while on earth men, women

seen his subjects in perpetual fear. We see the same spirit illustrated among animals, where the weaklings exist in a state of constant, doleful dread, and the strong, in the constant enjoyment of the master of the flock or of the lion's favor. How they slunk into corners and cringe out of sight!

Divine favor obtained at such a sacrifice is more than useless; it is positively degrading and degrading. It is the best of corners and cringes. And a God, from whose Divine displeasure escape is so utterly or wellnigh hopeless, is not the "God of Love" to whom we are pointed by the comforting words of Jesus, but is the horrible caricature of God taught by Tertullian in the third century, and by Tetzeli in the fifteenth century.

If I understand Dr. Savage's sermon aright, it is singularly in accord with the teachings of Jesus as to the character and substance of God's love to man, and the character and substance of the "miserable apology" is the same. Dr. Savage taught 1,600 years ago: "Be so therefore perfect, even as your Father which is in heaven is perfect." Dr. Savage's God is the embodiment of perfection as distinguished from perfection of character, and the effort of the human to attain perfection. On the other hand, Mr. Lawrence's God is the divine bulk of the universe; and his religion is the desperate and terrible anxiety of the individual to escape the displeasure of this bulky or to attain the favor of this bulky. He is the God of the epithet "miserable apology." I think Mr. Lawrence is entitled to that distinction.

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Miss Oll-r and her friends will appeal to the annual meeting for final determination of the matter. Mrs. Oll-r is a native of New York. She is a daughter of the late Bishop Joseph T. She was prominent in the work of the Episcopal Church, and was a member of the Episcopal Industrial Manufacturing Company, the largest industrial concern in southern Pennsylvania.

The Most Ancient Machine Tool.

From *Cassier's Magazine*.

There can be very little doubt that the potter wheel, or potter's lathe, as it is also termed, represents to-day the most ancient form of machine tool. It is a machine which has been in use for thousands of the trades and occupations which now all represent the customs and habits of the ancient Egyptians. The potter and his wheel have been found in the most ancient Egyptian tombs, and it is said that through the almost countless generations since that time this crude type of lathe has not improved in principle, but has only changed in form and been a very small round table set on wheels, and free to revolve, being turned by hand. In the course of time such simple conveniences as tools and the lathe itself have been improved, but the turning arrangement, displaced in recent years in possibly a few isolated cases, by actual and direct power, has remained the same. The potter's wheel of the present time bears all the characteristics of the one which, 4,000 years ago, was used by the Egyptian potter. It is a simple, accessible, and easily used machine, possessing a good taste and skill.